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Ameen

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MOMIN KE LIYE NAMAZ SCIENCE SE BHI ZYADA AHAM

Tamheed

Jab Nabi Kareem ﷺ ka is dunya se rahlat karne ka waqt qareeb aa gaya aur Aap ﷺ beemaari ki wajah se bistar murg par shadeed takleef se do chaar the, us waqt ke ahwaal Hazrat Aisha Raziallahuanha kuch is tarah bayaan karti hai ke :

“Nabi Kareem ﷺ par baar baar ghash taari ho rahi thi. Aur jab Aap ﷺ ko hosh aata, to Aisha Raziallahuanha se sawaal karte hai ke bataa’o mere Sahaba kya kar rahe hai? Aur kabhi Aap ﷺ apne hujre ka pardah uthaate aur Masjid Nabawi ki taraf dekhte. Jumeraat ke din isha ke waqt jab Aap ﷺ ko kuch hosh aaya to poocha ke kya namaz ho chuki hai? Sahaba ne kaha : Aye Allaah ke Rasool ﷺ ham Aap ke intezaar me baithe hai. Lekin phir Aap ﷺ ne poocha ke kya namaz ho chuki? Phir Aap ﷺ par ghash taari ho gayi, teesri martaba jism mubarak par paani daala gaya, aur jab phir hosh aaya to Aap ﷺ ne farmaya ke, Abu Bakr Siddiq Raziallahuanhu ko imaamat ke liye aage badhaaya jaaye. Phir Nabi Kareem ﷺ par ghash taari huyi, aur thodi der ke baad hosh aaya, phir Aap ﷺ ne poocha ke Abu Bakr Siddiq Raziallahuanhu imaamat ke liye aage badhe ya nahi? To Hazrat Aisha Raziallahuanha farmaati hai ke mere baap Abu Bakr Siddiq Raziallahuanha itne narm dil hai ke vo namaz me ro padenge, logon par namaz bhaari ho sakti hai. Phir Nabi Kareem ﷺ par ghash taari huyi. Kuch der baad hosh aaya phir Aap ﷺ ne sawaal dohraaya. Kya Abu Bakr Raziallahuanhu ne namaz padha dee? Tab Abu Bakr Siddiq Raziallahuanhu ko pata chalta hai ke Nabi Kareem ﷺ unhe imaamat ke liye aage badhne ka hukum de rahe hai, itne me Nabi Kareem ﷺ ko thoda ifaaqah hota hai aur Aap ﷺ apne jism mubarak me thodi tawaanaayi mahsoos karte hai. Idhar Hazrat Abu Bakr Raziallahuanhu imaamat ke liye aage badhte hai. Nabi Kareem ﷺ ishaare se chand logon ko bulaate hai, aur Aap ﷺ unke sahaare saf tak pahunchte hai. Is tarah Abu Bakr Raziallahuanhu ne Aap ﷺ ke haine hayaat satrah namazen padhaye. Is Hadees Shareef se mutasir hokar maine aa’indah sutoor ko “namaz momin ke liye science se bhi zyada aham hai” se ma’ano kiya hai.

Ye koi jazbaati unwaan nahi hai balke ain haqeeqat hai ke momin ke liye “namaz science se bhi zyada aham” ke unwaan se mausoom kiya hai jiske saboot ke liye shara’i dala’el kaafi hai, In Sha Allaah.

Momin aur muslim me farq :

Har momin muslim ho sakta hai lekin har muslim momin nahi ho sakta, eemaan ka darjah Isalm ke darje se ooncha hai. Jaisa ke Allaah Taala ka irshaad hai :

(QAALATIL A’ARAABU AAMANNA QUL LAM T’UMINOO WALAKIN QOOLOO ASLAMNAA WALAMMAA YADKHULIL EEMAANU FEE QULOBIKUM)

Tarjamah : “Dehati log kahte hai ke ham eemaan laaye. Aap kah deejiye ke dar haqeeqat tum eemaan nahi laaye lekin tum yoon kaho ke ham Islam laaye (mukhalifat chod kar mut’ee ho gaye) haalan ke abhi tak tumahre dilon me eemaan daakhil hi nahi hua.” (Surah Hujuraat:49/14)

Ahle eemaan namaz ki hifazat karte hai :

Momin ki numaayaan sifaat me se ek khusoosiyat hai ke ahle eemaan kabhi namazon ko tark nahi karte, hamesha namazon ki hifazat karte hai, jaisa ke Allaah Taala ka irshaad hai :

(ALLAZEENA HUM ALAA SALAATIHIM DAA'IMOON)

Tarjamah : “Jo apni namaz par hameshgi karne waale hai.” (Surah Ma’arij:70/23)

Aur ek jagah hai :

(WALLAZEENA HUM ALAA SALAATIHIM YUHAAFIZOON)

Tarjamah : “Aur vo jo apni namaz ki hifazat karte hai.” (Surah Ma’arij:70/34)

Lekin jo saheeh ma’ano me momin nahi hota vo namazon ki adaayagi me tasaahil barat’taa hai haalan ke namaz ka eemaan se bada gahra taalluq hai, Surah Baqarah me Allaah Taala ne namaz ko ain eemaan qaraar diya hai, Allaah Taala ne irshaad farmaya :

(WAMAA KANALLAHU LIYUZEE’A EEMAANAKUM INNAL LAAHA BINNASI LA RA’OOFUR RAHEEM)

Tarjamah : “Aur Allaah kabhi aisa nahi ke tumhara eemaan zaaya karde. Beshak Allaah logon par yaqeenan behad shafaqqat karne waala, nihaayat raham waala hai.” (Surah Baqarah:2/143)

Imam Bukhari Rahimahullah ne is par ek mustaqil baab qaayam kiya aur kaha ke yahaan par eemaan se muraad namaz hai. is aayat ka pase manzar ye hai ke is aayat ke nuzool se pahle Sahaba Kraam aur Nabi Akram ﷺ solah ya satrah maah tak baitul maqdis ki taraf rukh karke namaz padhte rahe aur Aap ﷺ ki khwaahish thi ke musalmaano ka qiblah Kaabatullah ho, ye aayat naazil hone ke baad sbse pahli namaz jo Kaabatullah ki taraf rukh karke ada kee gayi vo asr ki namaz thi, kuch logon ne Aap ﷺ ke saath asr ki namaz ada kee phir unme se ek shakhs masjid waalon ke paas se guzra jo asr ki namaz ada kar rahe the aur haalat rukoo me the, us aadmi ne kaha ke mai Allaah Taala ko gawah bana kar kahta hoon ke maine Nabi Kareem ﷺ ke saath makkah ki taraf rukh karke namaz ada kee, ye baat sun kar un logon ne haalate namaz me hi apna chehra Kaabatullah ki taraf kar liya.

Sahaba Kraam ke darmiyaan in logon ke baare me chemgowiyaan hone lagi, jinhone Baitul Maqdis ki taraf rukh karke namaz ada kee thi aur vo tahweel qiblah ke hukum se pahle hi shaheed ho gaye aayaa unki namzazen indallaha qubool huyi ya nahi? Is par Allah Taala ne ye aayat naazil farmayi :

**(WAMAA KANALLAAHU LIYUZEE'A EEMAANAKUM. INNAL
LAAHA BIN NAASI LA RA'OOFUR RAHEEM)**

Tarjamah : “Aur Allaah kabhi aisa nahi ke tumhara eemaan zaaya karde. Beshak Allaah logon par yaqeenan behad shafaqqat karne waala, nihaayat raham waala hai.” (Surah Baqarah:2/143)

Hamare ma'ashre me baaz groh aise bhi hai jinhe unki kuch nekiyon ne unhe is za'am me mubatala kar rakha hai ke unhe namaz ke ahtemaam ki zaroorat nahi, koyi apne Tawheed par hone ko hi dakhoole jannat ke liye kaafi samajhta hai, koyi muhabbate Rasool ke za'am me jannati hone ka daawedaar hai, jab ke eemaan wa aqeede ke saath amal nihaayat zaroori hai, aur aamaale saaleha me namaz sabse pahle hai ke ye Islam ka doosra aham tareen bunyaadi rukun hai, baaz to aise bhi jinka saara takiyah kisi peer, shaikh, mulla, imam, waliullah par hai ke hamne falaan peer sahab ke haath par ba'eet hai aur vo hame qiyamat ke din bacha lenge, najaat ke liye hame namaz ki kya zaroorat hai? Jabke Aal Tabaarak wa Taala mazkorah baala aayat me ye waazeh kar raha hai ke deen ke andar namaz ka aalaa muqaam hai, jisne namaz ko zaaya kar diya dar asal usne eemaan ko zaaya kar diya.

Namaz momin ke liye sabse zyada aham hai. Misaal ke taur par kisi aadmi se ye poocha jaaye ke tumhari nazar me sabse zyada aham cheez kya hai? Agar vo kahe ke meri nazar me sabse aham cheez lazeez khaana hai, phir agar us se poocha jaaye ke aap khaane ke baghair kuch der zinda rah sakte hai? Is par vo kahega ke, mere liye khaane se zyada aham paani hai. Phir usko agar ye kaha jaaye ke, aap paani ke baghair kuch der zinda rah sakte hai? Kya aap saans ke baghair zinda rah sakte hai? Is par vo kahega, mere liye saans paani se zyada aham hai, kyu ke saans liye baghair mai thodi der bhi zinda nahi rah sakta, lekin ek momin ke liye namaz saans se bhi zyada aham hai. Kyu ke agar saans na lee jaaye to aadmi ka jism mar jaata hai, lekin agar momin namaz na padhe to uski rooh mar jaati aur uska eemaan mar jaata hai.

Lafz “salaah” ke maani :

Lafz “salaah” karabi zabaan ka lafz hai aur iske aath maani hai. Aur in aathon maano ka namaz ki kaifiyat se bada gahra taalluq hai.

1. Pahla maani : Dua :

Salaah ka ek maani dua hai. Surah Tawbah me Allaah Taala ne irshaad farmaya :

**(KHUZ MIN AMWAALIHIM SADAQATAN TUTAHHIRU HUM WA
TUZAKKEEHIM BIHAA WA SALLI ALAIHIM. INNA SALAATAKA
SAKANUL LAHUM WALLAAHU SAMEE'UN ALEEM)**

Tarjamah : “Aap inke maalon me se sadqa le leekiye, jiske zariye se Aap inko paak saaf karde aur inke liye dua keekiye, bila shubah Aap ki dua inke liye mawjab itminaan hai aur Allaah Taala khoob sunta hai khoob jaanta hai.” (Surah Tawbah:9/103)\

Is aayat me Allaah Taala ne lafz “salaah” ko dua ke liye istemaal kiya hai.

2. Doosra maani : Ibadat :

Salaah ka ek maani ibadat hai, jaisa ke Allaah Taala ne surah Hajj me farmaya :

(WALAW LAA DAFULLAHIN NAASA BA'AZAHUM BI BA'AZIL LAHUDDIMAT SAWAAMI'U WA BIYA'UW WA SALAWAATUW WA MASAAJIDU YUZKARU FEEHAS MULLAHI KASEERAA; WA LAYANSURANNAL LAAHU MAI YANSURUHU INNALLAAHA LA QAWIYYUN AZEEZ)

Tarjamah : “Agar Allaah Taala logon ko aapas me ek doosre se na hataata rahta to ibadat khaane aur girje aur masjidon aur yahoodiyon ke ma'abad aur vo masjidon bhi dhaa dee jaaten jahaan Allaah ka naam ba kasrat liya jaata hai. Jo Allaah ki madad karega Allaah bhi zaroor uski madad karega. Beshak Allaah Taala badi quwwaton waala bade ghalbe waala hai.” (Surah Hajj:22/40)

Is aayat me yahoodiyon ki ibadat gaahon ko Quraan Majeed me “salawaat” kaha gaya hai neez ibraani aur saryaani me bhi namaz ke liye (salut) ka lafz istemaal kiya jaata hai.

3. Teesra maani : Ta'areef :

Salaat ka ek maani ta'areef hai, Surah Ahzaab me lafz “salaat” ko teen alag alag maani me istemaal kiya gaya hai :

- 1) “Salaat” ka maani ta'areef
- 2) “salaah” ka maani martaba
- 3) “Salaat” ka maani Darood e Ibrahim.

Jaisa ke Allaah Taala farmaate hai :

(INNAL LAAHA WA MALAA'IKATAHU YUSALLOONA ALAN NABIYYI YAA AYYU HALLA ZEENA AAMANOO SALLOO ALAIHI WA SALLIMOO TASLEEMAA)

Tarjamah : ‘Beshak Allaah Taala aur uske farishte Nabi Kareem ﷺ par “salaath” bhejte hai. Aye Momino ! Tum bhi Nabi Kareem ﷺ par “salaat” bhejo.”

“Salaat” ki nisbat jab Allaah Taala ki taraf ho to iska matlab Allaah Taala ka apne farishton ke darmiyaan Muhammad ﷺ ki ta’areef karna hai.

Agar “salaat” ki nisbat farishton ki taraf ho to iska matlab farishton ki taraf ho to uska matlab farishton ka Muhammad ﷺ ke martabe ki bulandi ke liye Allaah Taala se dua karna hai.

Agar “salaat” ki nisbat insano ki taraf ho to iska matlab Aap ﷺ par Darood Ibrahim bhejna hai aur jo Darood ke kalimaat Sahi Ahadees me waarid hua hai vo ye hai :

(ALLAHUMMA SALLI ALAA MUHAMMAD, WA ALAA AALI MUHAMMAD, KAMAA SALLAITA ALAA IBRAAHEEM, WA ALAA AALI IBRAAHEEM, INNAKA HAMEEDUM MAJEED, WA BAARIK ALAA MUHAMMAD, WA ALAA AALI MUHAMMAD, KAMAA BAARAKTA ALAA IBRAAHEEM, WA ALAA AALI IBRAAHEEM, FIL AALAMEEN INNAKA HAMEEDUM MAJEED)

Tarjamah : “Aye Allaah ! Apni rahmat naazil farma Muhammad ﷺ par aur aal Muhammad ﷺ par jaisa ke toone apni rahmat naazil farmayi Ibrahim par aur aal Ibrahim Alaihissalaam par, beshak too badi khoobi’on waala aur buzurgi waala hai. Aye Allaah ! Barkat naazil farma Muhammad par aur aal Muhammad par jaisa ke toone barkat naazil farmayi Ibrahim par aur aal Ibrahim par. Beshak too badi khoobi’on waala aur badi azmat waala hai.”
(Sahi Bukhari:3370)

4. Chawtha maani : Doosra darjah :

Salaah ka ek maani doosra darjah bhi hai, jaise ke arabi zabaan me ek muhaawarah hai : “talaq al sawaabiq wal masleenaa” yaani jab tum hamare qabeele ke ghud sawaaron ko race me daudaa’oge to sabse pahle aane waala ghoda hamara hoga aur doosre number par aane waala bhi hamara hi hoga. Islam ke jo paanch arkaan hai unme ka pahla rukun Kalima Tayyiba aur doosra rukun “salaah” yaani namaz hai. Is aitebaar se “salaah” ka ek maani doosra darjah hai.

5. Paanchwaan maani : Salween :

Insaani jism ki peeth par do badi badi ragen hoti hai, jo dono pairon se hote huye sar se mil jaati hai, in do ragon ko “salween” kaha jaata hai. Jab banda ruku karta hai to uski ye dono ragen peeth ke saath mud (kham) ho jaati hai.

6. Chata maani : Kisi cheez ko aag me tapaana hai :

Salaah ka ek maani kisi cheez ko aag me tapaana bhi hai aur is maani ko Quraan Majeed me istemaal kiya gaya hai, Surah Lahab me Allaah Taala ne irshaad farmaya : **(SAYASLAA NAARAN ZAATA LAHAB)** Tarjamah : “Vo anqareeb bhadakne waali aag me jaayega.” (Surah Lahab:111/3). Yaani Allaah Taala qiyamat ke din abu lahab ko jahannam ki aag me tapaayega.”

Isi tarah jab banda namaz padhta hai to uska eemaan garm hota hai aur iski wajah se uske saare gunah dhul jaate hai.

Namaz ke fawa’ed

Quraan Majeed me sirf namaz ka zikr 103 maqaamaat par aaya hai. Namaz Allaah Taala ki pasandeedah ibadat hai jiski adaayagi se hame dunya wa aakhirat me kaafi fawa’ed haasil hote hai jinme se kuch ye hai :

Pahla faaydah : Namaz sukoon e qalb ka ba’as hai :

Namaz se dil ko sukoon wa itminaan milta hai, Nabi Kareem ﷺ ne irshaad farmaya :

(yaa bilaalu aqimis salaata arihnaa bihaa)

Tarjamah : “Aye Bilal, iqamat kaho aur hamko raahat pahunchaa’o.” (Sunan Abi Dawood;4985)

Doosra faaydah : Namaz aankhon ki thandak hai :

Namaz aankhon ki thandak hai jaisa ke Nabi Kareem ﷺ ne farmaya :

(waju’ilat qurratu ainee fis salaah)

Tarjamah : “Namaz mere liye aankhon ki thandak hai.” (Sunan Nasayi:3940)

Teesra faaydah : Namaz se Allaah ki madad haasil hoti hai :

Namaz Allaah ki madad aur nusrat haasil karne ka sabse bada zariya hai, jaisa ke Allaah Taala ka irshaad hai :

(YAA AYYU HALLAZEENA AAMANUS TA’EENOO BIS SABRI WAS SALAATI INNALLAAHA MA’AS SAABIREEN)

Tarjamah : “Aye eemaan waalon ! Sabr aur namaz ke zariye madad chaho, Allaah Taala sabr waalon ka saath deta hai.” (Surah Baqarah:2/153)

Chawtha faaydah : Allaah Taala khilaafat ata karenge :

Namaz qaayam karne se Allaah Taala hame izzat wa sarbulandi aur khilaafat se nawazenge jaisa ke Allaah Taala ka irshaad hai :

**(WA'ADALLAHUL LAZEENA AAMANOO MINKUM WA 'AMILUS
SAALIHAATI LAYAS TAKH LIFANNAHUM FIL ARZI KAMAS
TAKHLAFALLA ZEENA MIN QABLIHIM WA LAYUMAKKI
NANNA LAHUM DEENA HUMULLAZIR TAZAA LAHUM WA
LAYUBADDI LANNAHUM MIN BA'ADI KHOUFIHIM AMNAN
YA'ABUDU NANEE LAA YUSHRIKOONA BEE SHAI'AN WA MAN
KAFARA BA'ADA ZAALIKA FA'ULAAIKA HUMUL FAASIQOONA
WA AQIMUS SALAATA WA AATUZ ZAKAATA WA ATEE'UR
RASOOLA LA ALLAKUM TURHAMOON)**

Tarjamah : “Tum me un logon se jo eemaan laaye hai aur nek aamaal kiye hai Allaah Taala waada farma chuka hai ke unhe zaroor zameen me khaleefa banayega, jaise ke un logon ko khaleefa banaaya tha jo unse pahle the aur yaqeenan unke liye unke is deen ko mazbooti ke saath muhkam karke jama dega jaise unke liye vo pasand farma chuka hai aur unke is khouf wa khatra ko vo aman wa amaan se badal dega, vo meri ibadat karenge, mere saath kisi ko bhi shareek na thaharaayenge. Iske baad bhi jo log naa shukri aur kufr kare vo yaqeenan faasiq hai, namaz ki paabandi karo, zakaat ada karo aur Allaah Taala ke Rasool ki farmaan bardaari me lage raho taake tum par raham kiya jaaye.” (Surah Noor:24/55-56)

Paanchwaan faaydah : Namaz ki haalat me apne Rab se sargoshi karta hai :

(innal mu'min iza kaana fis salaati fa innama yanaajee rabbahu, falaa yabzaqan baina yadaihi walaa an yameenah, wala kin an yasaarah aw tahta qidmah)

Nabi Kareem ﷺ ne farmaya, momin jab namaz me hota hai to vo apne Rab se sargoshi karta hai, isliye vo apne saamne ya daayen taraf na thooke, haan baaayen taraf ya paav'on ke neechे thook le. (Sahi Bukhari)

Chata faaydah : Namazi Allaah ke zimme hota hai :

(qaal rasoolullahi ﷺ : “man salaa al sabha fahuwa fee zimmatullah, falaa yatlabnakumullah man zimmah bi shai, fayad rakahu, fayakbah fee naari jahannam)

Rasoolullah ﷺ ne farmaya : “Jisne subah kee namaz padhi vo Allaah ki panah me hai so Allaah apni panah ka haq jis se talab karega usko na chodega aur usko jahannam me daal dega. (Sahi Muslim)

Sirf fajr ki ek namaz padhne ka ye faaydah hoga to aap andaaza lagaaye poori farz namazen padhne ka kya faaydah hoga.

Namazi aur be namazi Quraan wa Hadees ki roshni me :

Qiyamat ke din namazi Anbiya Alaihimussalaam ke saath aur be namazi fir'oun, haamaan waghairah ke saath honge :

Dunya me jo log haalate eemaan me namaz ka ahtemaam karte the, kal qiyamat ke din unka shumaar Anbiya ke fehrist me hoga. Anbiya Alaihimussalaam jo khud namaz ka ahtemaam karte the aur doosron ko bhi iska hukum dete the.

Allaah Taala Hazrat Zakariya Alaihissalaam ki namaz ka tazkirah karte huye farmaya :

(HUNAALIKA DA'AA ZAKARIYYA RABBAHU QAALA RABBI HABLI MILLA DUNKA ZURRIYYATAN TAYYIBATAN INNAKA SAMEE'UD DUA. FANAADAT HUL MALAA'IKATU WAHUWA QAA'IMUN YUSALLEE FIL MIHRAABI ANNAL LAAHA YUBASHSHIRUKA BI YAHYAA MUSADDIQAN BI KALIMATIM MINALLAHI WA SAYYIDAN WA HASOORAN WA NABIYYAM MINAS SAALIHEEN)

Tarjamah : “Usi jagah Zakariyya ne apne Rab se dua kee, kaha ke Aye mere Parwardigaar ! Mujhe apne paas se paakeezah aulaad ata farma, beshak too dua ka sunne waala hai, pas farishton ne unhe aawaaz dee, jabke vo hujre me khade namaz padh rahe the, ke Allaah Taala tujhe Yahya ki yaqeeni khush khabri deta hai jo Allaah Taala ke kalima ki tasdeeq karne waala, sardaar, zaabit nafs aur Nabi hai nek logon me se.” (Surah Aale Imran:3/38-39)

Hazrat Ismail Alaihissalaam ka tazkirah karte huye farmaya :

(WA KAANA Y'AMURU AHLAHU BIS SALAATI WAZ ZAKAATI WA KAANA INDA RABBIHI MARZIYYAA)

Tarjamah : “Vo apne ghar waalon ko barabar namaz aur zakaat ka hukum deta tha aur tha bhi apne Parwardigaar ki baargah me pasandeedah aur maqbool.” (Surah Maryam:19/55)

Hazrat Ibrahim Alaihissalaam ki dua ka tazkirah karte huye farmaya :

(RABBANAA INNEE ASKANTU MIN ZURRIYYATI BI WAADIN GHAIRI ZEE ZAR'IN INDA BAITIKAL MUHARRAMI RABBANAA LI YUQEEMUS SALAATA FAJ'AL AFIDATAM MINAN NAASI TAHWEE ILAIHIM WARZUQ HUM MINAS SAMARAATI LA ALLAHUM YASHKUROON)

Tarjamah : “Aye hamare Parwardigaar ! Maine apni kuch aulaad is bekheti ki waadi me tere hurmat waale ghar ke paas basayi hai. Aye hamare Parwardigaar ! Ye isliye ke vo namaz qaayam rakhe pas too kuch logon ke dilon ko unki taraf maa’il karde. Aur unhe phalon ki roziyaan inaayat farma taake ye shukr guzaari kare.” (Surah Ibrahim:14/37)

Ahle kitab ko namaz ka hukum dete huye Allaah Taala ne irshaad farmaya :

(WAMAA UMIROO ILLA LIYA’ABUDULLAAHA MUKHLISEENA LAHUD DEENA HUNAFAA’A WA YUQEEMUS SALAATA WA Y’UTUZ ZAKAATA WA ZAALIKA DEENUL QAYYIMAH)

Tarjamah : “Unhe uske siwa koyi hukum nahi diya gaya ke sirf Allaah ki ibadat kare, usi ke liye deen ko khaalis rakhe. Ibrahim haneef ke deen par aur namaz ko qaayam rakhe aur zakaat dete rahe yahee hai deen seedhi millat ka.” (Surah Bayyinah:98/5)

Mazkoorah aayaat se pata chalta hai ke agar koyi namaz qaayam karta hai to vo apne aap ko Nabi’on ki fehrist me shaamil karta hai. Aur jo aadmi namaz nahi padhta uska shumaar fir’oun, haamaan, qaaroon, abi bin khalf, abu lahab, aur abu jahal waghairah ke saath hoga. Jaisa ke Nabi Kareem ﷺ ne irshaad farmaya :

(man haafaza alaihaa kaanat lahu nooran wa burhaanan wa najaatan youmal qiyaamati, wa man lam yuhaafiz alaihaa lam yakun lahu burhaanun walaa noorun walaa najaatun, wa kaana youmal qiyaamati ma’a qaaroona wa haamaana wa fir’ouna wa ubayyibni khalafin)

Tarjamah : “Jo koyi bhi namaz ki hifazat karega usko roshni aur daleel milegi aur qiyamat ke din vo (azaab se) najaat paayega aur jo namaz ki hifazat nahi kiya usko daleel aur roshni milegi aur na azaab se najaat milegi aur vo qiyamat ke din qaaroon haamaan fir’oun aur abi bin khalaf ke saath hoga.” (Sahi Ibn Hibban:1467)

Is Hadees se maaloom hua ke jo namaz ki paabandi karega to usko noor (roshni) milegi aur ye roshni roze qiyamat pul siraat par se guzarne ke liye kaam aayegi. Namazi is roshni ke zariye pul siraat par se aasaani ke saath guzar jaayenge aur jo be namazi hoga use na noor aur daleel haasil hogi aur na vo azaab se bach paayega. Qiyamat ke din uska hashr bade bade naa farmaan jaise qaaroon, haamaan, fir’oun aur abi bin khalaf ke saath hoga.

Allaah ke Rasool ﷺ ne sahi farmaya :

(al mar’u m’a man ahabba)

Tarjamah : “Aadmi ka hashr qiyamat ke din uske saath hoga jise vo dunya me chahta tha.” (Sunan Abi Dawood:5127)

Iska matlab ye hai ke aadmi dunya me jis se muhabbat karega aur jiske tareeqe ko apnaayega qiyamat ke din uska hashr usi ke saath hoga. Agar ham chahte hai ke ham Nabi'on ke saath uthaaye jaaye aur jannat me unke saath rahe to hame chahiye ke ham bhi Anbiya ki tarah namaz ki hifazat kare. Din me paanch awqaat masjid me paabandi se apna daakhila ya Registration karwaate rahe, warna ham namaz se jis qadr door honge usi qadr ham jannat se door rahenge aur hamara hashr be namazi'on ke saath hoga.

Allama Ibn Qayyim Rahimahullah ka qoul :

Sahi Ibn Hibban ki Hadees ki tashreeh karte huye Imam Ibn Qayyim Rahimahullah ne farmaya : “Fir'oun hukumat waala tha, qaaroon maaldaar tha, haamaan bade uhde waala aur abi bin khalaf ek bada taajir tha.” Aksar jo log namazon ko chodte hai in chaaro me se kisi na kisi wajah ki bunyaad par hi chodte hai. Ya to vo hukumat ke nashe me aakar namaz chod dete hai, ya to koyi ohdaa ya naukri milti hai to namaz ko tark karte hai. Aaj hamari khawateen namaz chod deti hai aur iske liye kayi ek bahaane banaati hai jaise bacchon ko sambhaalna hai, kapde naa paak hai, ghar ka kaam zyada hai. Yahee bahaane bana kar baaz ne saalon se namazen tark kar rakhi hai khawateen.

Aaj hamare ghar me Ismail Alaihissalaam jaisa shouhar nahi hai jo ye kah sake ke tum bacchon ke khatir jahannam me kyu jaa rahi ho, aaj ka insaan bada khud gharz hai jis khaatoon ko vo duniyawi maqsad ke liye istemaal kar raha hai lekin usi ko jannat me saath le jaane ki fikr use nahi ho rahi hai. Aur kitni ghaflat me hai vo aurat jo apne shouhar se ye nahi kahti hai ke tum mujhe duniyawi fawa'ed ki khatir istemaal kar rahe ho, lekin tumhe meri aakhirat ki fikr nahi hai, tum mujhe namaz ka hukum nahi de rahe ho. Aaj miyaan biwi dono na jannat ke khwaahaan hai aur na jahannam se larzaan hai.

Aaj kal hamare bahut saare bhai mukhtalif jagahon par jaisie call centers, company, market waghairah me job karte hai, unhe kabhi namaz padhne ki taufeeq nahi hoti hai. Jab mai Madina se padh kar aaya to us waqt maine M.B.A kiya tha, us waqt mai aksar naujawaano ko namaz ki talqeen karta tha to kahte the ke Arshad bhai colleges aur offices me job karte huye namaz padhne me bahut (problem) hoti hai. To maine thaana liya ake mai kabhi kisi college me padh'oonga, padha'oonga aur dekhoonga ke waaqai namaz padhne ka mauqa milta hai ya nahi?

Training ke liye IT field me daakhla liya aur wahaan par sab non muslims the aur mai akela musalmaan tha, aur saare ghair muslim saath'ion ne meri khatir namaz padhne ke liye ek khaas jagah muqarrar kar dee thi aur vo wahaan kisi ko jaane ya pairon se rondne se roka karte the. Aur us jagah ka bahut khayaal karte the.

Haqeeqat ye hai ke aaj hamare dilon se namaz ki ahmiyat khatam ho chuki hai, hamare dilon me Allaah ka dar hai na aakhirat ka khouf, aaj ham namaz isliye nahi padh rahe hai ke hamar boss hame naukri se nikaal dega, ham apne boss se dar rahe hai lekin jahannam me jaane ka dar nahi hai, ham jannat chodne ke liye tayaar hai lekin naukri chodne ke liye tayaar nahi hai. Aisi naukri haraam hai jo aap se aap ki namaz ko cheen le, aisi padhayi haraam hai jo aap ko namazon se door karde. Agar aap ki job timing aisi hai jo namaz ke awqaat se takra rahi hai to aap ke liye job chodna waajib hai. Aisi job jo shari'at ke ahkaamaat ki khilaaf warzi karwa rahi ho to use aise samjhiye ke aap apni mulaazimat ke mu'ahide par dastakhat karte hai ye soch karke, Aye Allaah Taala mai apni job ki khatir tujhko naaraaz karne ke liye tayaar ho.

Allaah ka hukum na maanne waalon ka anjaam Quraani waaqi'at ki roshni me :

Agar ham Allaah ke hukum ki naa farmaani karenge to ham par waise hi azaabaat aayenge jis tarah pichli ummaton par aaye the. Qoum Saaleh Alaihissalaam ko Allaah Taala ne ek oontni bataur mu'ajizah aazmaa'ish ata kee thi, aur use takleef na dene ka hukum diya jaisa ke Allaah Taala ka irshaad hai :

(WA YAA QOUMI HAAZIHI NAAQATULLAHI LAKUM AAYATAN FAZAROOHAA T'A KUL FEE ARZILLAHI WALAA TAMASSOOHAA BI SOO'IN FAY'A KHUZAKUM AZAABUN QAREEB)

Tarjamah : “Aye meri qoum, ye Allaah ki oontni hai tumhare liye nishaani hai, tum ise chod do vo Allaah ki zameen me jahaan chahe chare aur is oontni ko buri niyyat se choona tak nahi warna Allaah Taala ka azaab tum ko aa lega.” (Surah A'araaf:7/73)

Is aayat me ghour karne ki baat ye hai ke dunya me bahut saari oontniyaan thi lekin Allaah Taala isi oontni ko na choone ka hukum isliye diya ke Allaah Taala ye dekhna chahta hai ke vo log Allaah ke hukum ko maante hai ya nahi. Lekin unhone Allaah ke hukum ko koyi ahmiyat nahi dee aur usko

zabab kar diya jiski wajah Allaah ne unhe zordaar cheekh ke zariye halaak kar diya.

Isi tarah Bani Isra'il ko hafte ke din ibadat karne aur machliyon ka shikaar na karne ka hukum diya gaya tha, lekin vo Allaah ke hukum ko nahi maane to Allaah Taala ne unhe suwwar aur bandar bana diya. Jaisa ke Allaah Taala ka irshaad hai :

(WAS ALHUM ANIL QARYA TILLATEE KAAANAT HAAZIRATAL BAHRI IZ YA'DOONA FIS SABTI IZ T'A TEEHIM HEETAANUHUM YOUMA SABTIHIM SHURRA'AW WA YOUMA LAA YASBITOONA LAA T'A TEEHIM KA ZAALIKA NABLOOHUM BIMAA KAAANOO YAFSUQOON. WA IZ QAALAT UMMATUM MINHUM LIMA TA'IZOONA QOU MANIL LAAHU MUHLIKUHUM AW MU'AZZIBUHUM AZAABAN SHADEEDAN QAALOO MA'AZIRATAN ILAA RABBIKUM WALA ALLAHUM YATTAQOON. FALAMMAA NASOO MAA ZUKKIROO BIHI ANJAI NALLAZEENA YANHAWNA ANIS SOO'I WA AKHAZ NALLAZEENA ZALAMOO BI AZAABIM BA'EESIM BIMAA KAAANOO YAFSUQOON. FALAMMAA ATAW 'AMMAA NUHOO ANHU QULNA LAHUM KOONOO QIRADATAN KHAASI'EEN)

Tarjamah : “Aur Aap in logon se, is basti waalon ka jo ke daryaaye (shor) ke qareeb aabaad the us waqt ka haal pooche ! Jabke vo hafte ke baare me had se nikal rahe the jabke unke hafte ke roz to unki machliyaan zaahir ho ho kar unke saamne aati thi, aur jab hafte ka din hota to unke saamne na aati thi, ham unki is tarah pur aazmaa'ish karte the is sabab se ke vo be hukmi kiya karte the. Aur jabke unme se ek jama'at ne yoon kaha ke tum aise logon ko kyu naseehat karte ho jinko Allaah bilkul halaak karne waala hai ya unko sakht saza dene waala hai? Unhone jawaab diya ke tumhare Rab ke roobaroo uzr karne ke liye aur isliye ke shaayad ye dar jaaye. So jab vo usko bhool gaye jo unko samjhaaya jaata tha to hamne un logon ko bacha liya jo is buri aadat se mana kiya karte the aur un logon ko jo ke zyaadati karte the ek sakht azaab me pakad liya is wajah se ke vo be hukmi kiya karte the. Yaani jab vo jis kaam se unko mana kiya gaya tha usme had se nikal gaye to hamne unko kah diya tum zaleel bandar ban jaa'o.” (Surah A'araaf;7/163-166)

Asre haazir me musalmaano ki haalat :

Aaj dunya gunahon se bhar gayi hai, log qoum loot ki burayi ka irtekaab kar rahe hai, naap tol me kami kar rahe hai, takabbur aur ghamand ka shikaar hai, Allaah Taala aur uske Rasoolon ki naa farmaani karna ek fashion bana

hua hai. In sab ke bawajood ham Allaah ke azaab se jo mahfooz hai iske peeche Nabi Kareem ﷺ ki ek dua hai, Nabi Kareem ﷺ ne Allaah Taala se ye dua kee thi ke, Aye Allaah Taala too meri ummat ko aad wa samood ki tarah tabah na karna. Allaah Taala ne ye dua qubool farmaayi.

Aaj bade paimaane par fajr ki namaz chod kar so rahe hai, kayi jagahon par aisa hota hai ke masjid me sirf Imam sahab aur mu'azzin sahab dono namaz padh kar ghar ko chale jaate hai. Ek aalim sahab ne bahut hi sahi kaha : “Agar aap ko kisi basti ya muhalle ka eemaan dekhna hai ya phir eemaan ki jaanch karni hai to us basti ya muhalle me fajr ke waqt masjid ka rukh keejiye aur dekhiye ke agar wahaan ke log masjidon ko fajr ke waqt aabaad karte hai to samajh jaayiye ke unka eemaan zinda hai. Aur agar aisa nahi hai to samajh jaayiye ke unka eemaan murda ho gaya hai.” Allama Iqbal kya hi khoob kaha :

Masjid to bana dee shab bhar me eemaan ki haraarat waalon ne

Man apna puraana paapi hai, barson me namazi ban na saka

Masjidon ki ta'ameer aur bakasrat namaz, rukoo wa sajdah, tilawat e Quraan aur zikre Ilahi ke zariye masjidon ko aabaad karne ki bahut badi fazeelat hai, Allaah Taala ne farmaya :

(INNAMAA Y'AMURU MASA'JI DALLAHI MAN AAMANA BILLAHI WAL YOUMIL AAKHIRI WA AQAAMAS SALAATA WA AATAZ ZAKAATA WALAM YAKHSHA ILLALLAAH. FA ASAA ULAA'IKA AY YAKOONOO MINAL MUHTADEEN)

Tarjamah : “Allaah ki masjidon ki rawnaq wa aabaadi to unke hisse me hai jo Allaah par aur qiyamat ke din par eemaan rakhte ho, namaazon ke paaband ho, zakaat dete ho, Allaah ke siwa kisi se na darte ho, tawaqqo hai ke yahee log yaqeenan hidaayat yaafta hai.” (Surah Tawbah:9/18)

Taarki namaz ke liye wa'eeden

Pahli wa'eed : Shaitaan ka kaan me peshaab karna :

Quraan aur Sahi Ahadees me taarki namaz ke liye kaafi wa'eeden aayi hai : Masalan jo shakhs fajr ki namaz ke liye nahi uthta aur apne bistar par soya rahta hai, to shaitaan uske kaan me peshaab karta hai, jaisa ke Aap ﷺ ne farmaya :

(an abdillahi raziallahuanhu qaala : zukira indan nabiyyi ﷺ rajulun, faqeela : maa zaala naa’iman hatta asbaha, maa qaama ilas salaati, faqaala : “baalash shaitaanu fee uzunih”)

Tarjamah : “Hazrat abdullah Raziallahuanhu se marwi hai ke Nabi Kareem ﷺ ke paas ek aadmi ka zikr kiya gaya jo musalmaan namaz chod kar subah hone tak sota hai, Aap ﷺ ne farmaya : Shaitaan ne uske kaan me peshaab kiya.” (Sahi Bukhari:1144)

Doosri wa’eed : Kaahili wa susti ka shikaar :

Jo fajr ki namaz pahde baghair sota hai vo din bhar susti aur kaahili ka shikaar hota hai, jaisa ke Nabi Kareem ﷺ ne farmaya :

(an abee hurairah raziallahuanhu anhu : anna rasoolallahi ﷺ qaal : “ya’aqidush shaitaanu alaa qaafiyati r’asi ahadikum iza huwa naama salaasa uqadin yazribu kulla uqdatin alaika lailul taweelun, farqud fa inis taiqaza fazakarallaha, anhallat uqdatun, fa in tawazza’a anhallat uqdatun, fain salla anhallat uqdatun, fa asbaha nasheetan tayyiban nafsi wa illa asbaha khabeesan nafsi kaslaan)

Tarjamah : “Hazrat Abu Hurairah Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya : Tum me ka koyi jab sota hai to shaitaan uske sar me teen grihen daalta hai taake vo der tak sota rahe, agar vo subah uth kar dua padhta hai to ek groh khul jaati hai, phir agar vo wazoo karta hai to doosri groh khul jaati hai, agar vo namaz padhta hai to teesri groh khul jati hai, phir vo subah karta hai chust aur paakeezah nafs ke saath, warna vo subah karta hai sust aur khabeese nafs ke saath.” (Sahi Bukhari:1142)

Teesri wa’eed : Paththar se sar kuchalna :

Jo aadmi farz namazon ko chod kar so jaata hai farishte uske sar ko paththar se kuchalte hai, jaisa ke Aap ﷺ ne farmaya :

(an samuratubnu jundabin raziallahuanhu, anin nabiyyi ﷺ fir r’uyaa, qaala : “ammallazee yuslaghu r’asuhu bil hajari, fa innahu y’akhuzu quraana, fayar fizuhu, wa yanaamu anis salaatil maktoobah)

Tarjamah : “Hazrat Samrah bin Jundub Raziallahuanhu farmaate hai ke Nabi Kareem ﷺ ne apna khwaab zikr karte huye farmaya : Raha vo shakhs jiske sar ko kuchla jaayega vo hoga jo Quraan yaad kiya aur bhool gaya aur jo farz namazon ko tark karke so gaya.” (Sahi Bukhari:1143)

Chawthi wa’eed : Be namazi ke liye wail hogi :

Jo namaz ki adaayagi me susti barat'te hai aakhirat me unke liye wail hai. Allaah Taala ne farmaya :

(FAWAI LUL LIL MUSALLEEN. ALLAZEENA HUM AN SALAATIHIM SAAHOON. ALLAZEENA HUM YURAA'OON)

Tarjamah : “Jahannam ki waadi hai un logon ke liye jo namaz to padhte hai lekin namaz me ghaflat barte hai.” (Surah Maa'oon:4-6)

Al gharz in paanch namazon ki hifazat aur unki muhafizat, ahtemaam aur paabandi bahut aham hai, Hazrat Ubaadah bin Saamit Raziallahuanhu farmaate hai ke Nabi Kareem ﷺ ne farmaya :

(khamsu salawaatin kataba hunnallaahu alal ibaadi, faman jaa'a bihinna lam yuzayy'I minhunna shai'as tikhfaafan bihaqqi hinna kaana lahu indallaahi ahdun an yud khilahul jannata, waman lam y'ati bihinna falaisha lahu indallaahi ahdun in shaa'a azzabahu, wa in shaa'a adkhalahul jannah)

Tarjamah : “Paanch namazen hai jo Allaah ne bando par farz kee hai, pas jis shakhs ne inko is tarah ada kiya hoga ke unko halka samajh kar unme kuch bhi kami na kee hogi to uske liye Allaah ke paas jannat hai daakhil karne ka ahad hoga, aur jo shakhs inko ada na karega to uske liye Allaah ke paas koyi ahad nahi, Allaah chahe to use azaab de aur chahe to use jannat me daakhil kare.” (Sunan Abi Dawood:1420)

Kya jo ek waqt ki namaz chod de vo kaafir hai?

Pahla qoul : Baaz ahle ilm is baat ke qaayal hai ke jo koyi ek namaz bhi chod de vo kaafir hai aur uske liye unhone kayi dala'el pesh kiye , inme se ek aham daleel ye Hadees hai :

(bainar rajuli wa bainash shirki wal kufri tarkus salaah)

Tarjamah : “Aadmi aur kufr wa shirk ke darmiyaan farq karne waali cheez namaz hai.” (Sahi Muslim:82)

Doosra qoul : Hadees me jo “tark” ka lafz istemaal kiya gaya hai vo ek martaba chodne waale ke liye nahi hota balke musalsil namaz chodne waale ke liye istemaal kiya gaya hai.

Bahar kaif Allaah Taala ne hame chaubees ghante diye hai aur panj waqtah namazon ke liye badi mushkil se ek ya sawa ghanta lagta hai. Kya ham Allaah ke liye itna waqt nikaal nahi sakte? Ham apni sochon ko badle. Aur paabandi ke saath namazon ko ada kare isi me hamari dunya wa aakhirat ki

kaamyaabi hai. Aur namaz aise ada kare jaise Nabi Kareem ﷺ ne ada kiya tha ye Aap ﷺ ka hukum hai, Aap ﷺ ne farmaya :

(salloo kamaa ra aitumooni usallee)

Tarjamah : “Tum namaz aise padho jaise mujhe padhte huye dekha hai.”
(Sahi Jaame:893)

Is ziman me ye baat qaabil zikr hai ke, Nabi Kareem ﷺ ke zamane me munafiqeen bhi namaz padha karte the, lekin aaj hamari haalat munafiqeen se gayi guzri hai. Aaj ham apne aap ko bakhsh bakhshaaye, ya Quraan wa Sunnat ka pairokaar aur da'ee maante hai, hamara haal ye hai ke ham namazon ke silsile me ghafil aur laa parwa hai.

Aakhir me Allaah Taala se dua go hoon ke Allaah Taala mujhe aur aap sabko namaz ki paabandi karne waala banaye. Aur shaitaan ke waswason aur makr wa fareb se hamari hifazat farmaye, aur ghaib se hamari madad farmaye, hamare gharon me namaz ka maahoul bana de, Aameen.
